

The myracles of oure
blessyd Lady.



IN CRUCE
SUSCIPIT



¶ The myracles of oure Lady.

¶ Here begynnes the myracles of þe gloriouse
virgyn and moder of god oure bleſſyd Lady
ſaynt Marye.

In fraunce ſomtyme there was a noble man
& a ryche / the whiche loued & worſhyppped
well god & holy churche and ſpecially oure
bleſſyd lady ſaynt Marye. This man had a yonge
man to his ſone whom he taught well to loue oure
lady / and bad that he ſholde ſaye dayly to her wor-
ſhypp .i. tymes the angels ſalutacyon / that is Aue
maria &c. Socheſly by proſelle of tyme afterwarde
by the will and conſente of his fader / this yonge
man was made a monke in þe monaſterpe of ſaynt
Eſtes / And there lyued deuoutly in full gretes
penaunce. And on a tyme his fader ſende to hym
that he ſholde come home to his place / and bringe
his mayſter with hym for his recreacion. He had
alſo in his maner that he dwelled in aſapre cha-
pell buylded in the wiſhypppe of oure bleſſyd lady
in to the whiche his ſone came whan he had leſter
and there deuoutely as he vſed al waye to do / ſayd
ſyfty tymes his Aue maria &c. And afterwarde
whan he hadde ſayd them / the bleſſyd virgyn Ma-
rye apperyd to hym vſyſyblly in a whyte garment
that lacked bothe ſleues elappes: Than this mon-
ke meruayled and ſayd to her. O moost ſweet lady
why haue your vpper clothynge no ſleues ne lappes
Than ſhe ſayd. This clothe thou haſt gyncy me

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and it betokeneth the .l. Aue marpes that þe sayste
 dayly to me. Therefore it is ryght behofull to thes
 that from hens forth þe saye thyres .l. tymes Aue
 maria. And after euery .x. Aue maria / adde to them
 a Pater noster. And the fyrste .l. saye in remem-
 braunce and worshippe of that Joye that I hadde
 whan the angell Gabryell greet me / & sayd I shold
 de conceue the sone of god / whiche sholde redeme
 mankynde. The seconde .l. thou shalt saye in reme-
 braunce & Worshippe of that grete Joye that I had
 whan I brought forth iv to this worlde god & may
 The thyrde .l. thou shalt saye in remembraunce and
 worshippe of myn Assuption whan I was exalted
 and crowned quene of heuen / where my dere sone
 regneth euerlastyngly. Sothely it was thau sayste
 daye whan these thynges were done / & she sayd to
 hym. The next sayrdaye I wyl come hyder to the
 agayne / & thau some tydnynges I shall shewe the /
 wherof þe shalt gretely Joye. And whan she had tol-
 de & sayd this to hym / she vanyshed awaye from
 hym / trewely this forsayd monke contynued in his
 deuocyon / & sayd euery daye Aue maria after þe for-
 me þe our lady taught hym. Thau þe next sayrdaye
 folowynge our lady appered to the same monke
 agayne as she sayd before in þe forsayd chapell ful-
 semely araped in fayre clothyng & sayd to hym.
 Lo this clothyng þe hast gync me this weke þe hath
 bothe sleues & lappes. Therefore gramercy / & well
 I shall rewarde the bothe here in this lyfe / and in

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tyme to come. And now go home vnto thy monast
 terpe/for: whay thou comest thyder thou shalt be
 choosen abbot. And whay thou art abbot / teche the
 conent to save my lawter/as I have tolde the. And
 preche it ouer to all the people to do the same / that
 well it may be to them bothe in lyfe and in deathe.
 Seuen yere thou shalt lyue to preche and teche the
 people that they maye exarple and vse to save my
 lawter. And at the seuenite yeres end .þ. shalt dye &
 come to me. Also knowe thou for certayne that ma
 ny the whiche sholde haue perished and be losse /
 shall be saued by my lawter saynge. And whay she
 had this sayd she assended vp to heuen/and anone
 after this monke was made abbot. And thanne he
 taught his brethren & .þ. people there how they shol
 de say our ladyes lunter. & also by .þ. space of that
 seuen yere he preched dyligently to all folke/to ke
 pe & vse the same forme praynge/as he. was war
 ned before of our blessed lady. And whay this was
 done he blessedly dyed & went to heuen.

¶ How a childe spake with an ymage of our loude
 and ete with hym.

A Certayne abbot there was vpon a tyme the
 whiche had many worshypfull mennes so
 nes dwellinge with hym to be noured &
 broughe vp in his abbaye /amonge the whiche chil
 dren one specyaly he loued /whome oftentymes sp
 gulerly he despyred and wolde haue with hym/and
 specyaly dyde enforme and teche hym to beware of

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dyces and to kepe hym fro synne / & to vse hym to
 vertue and good luyng. Sothely the chylde toke
 good hede to the abbottes techyng / & after his wor
 des Innocently lured / and every dape at a certayne
 houre he toke his dyner. and wente in to the churche
 to the aulter of oure blestyd lady. And there whan
 he had sayde our lady lawter / toke and yete his dy
 ner that he had brought wpyh hym / and this he vs
 led to do ofter tymes. Sothely on a tyme he made
 hym redy to ete there as he was wonte to do. & the
 ymage of the chylde Jhesu came downe from his
 moders lappe & sat wpyh hym / Wherby they longd
 to gyder / etyng to gyder. & spekyng to gyder and
 also many swete wordes were betwixt them. And
 what someuer Jhesu taught the chylde. he promysid
 to doo / And in this samr wyle they dyde ofter ty
 mes to gyder. ¶ Sothely on a dape whan he came
 from suche a swete bryke faste It happened he met
 wpyh the abbot there as he dwelled wpyh al. whiche
 asked hym where he had be so longe. and the childe
 answered and sayde that he had ben wpyh his good
 felowe. Thenne the abbot asked hym. who is that
 good felawe. he sayde agayne / come wpyh me and
 I shall shewe hym to the. And brought the abbot
 in to the churche and shewed hym the ymage of the
 chylde Jhesu in the lappe of the ymage of oure ble
 syd lady / Trewely thenne sayde the abbot. the fe
 lawshyppe of hym is good. God defende that any
 man sholde forbede the this felawshyppe / therefore

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he treue to hym and loue hym well. Trewely the abbot thought that on the morowe he wolde waike þe houre whan this childe after his custome wolde come to the same place / lest he happely he hadde lpyd lyke as chyldey die to do. And on the morowe the chylde came as he vled to doo to the same place / Whan he had sayd our lady sauter. he put his birde on his cappe and sayde to the ymage of the chylde Ihesu come hyder good felowe. and lette vs ete our dpyner to gyder. Thenne the ymage sayd to hym I wyl no more dpyne wyth the for thou haste tolde þe abbot of me. and hast shewed to hym my secretes / Thay the chylde answered agayne and sayd. The abbot asked me where I had be / And I wote not what I sholde haue sayde othe wyle / but I sholde haue lpyd: And oftey thou haste taughte me that I sholde not lye in no wyle. Thenne sayd the ymage agayne. I wyl not come to the but thou wyl an othe tyme come to me and dpyne wyth me / Ryghte gladly sayd the chylde I wyl come to the and dpyne wyth the / what dape that euer it please the / & thay anone the ymage came dowue to the chylde / So thely the abbot asfor sayde stode in a secrete place & behelde the ymage of our lorde Ihesu and þe childe and herde theyr wordes / And for Joye gretely he begayn to wepe / And so styllly wente his waye. And after they had eten and spoken to gyder / the chylde went thens home / The abbot met wyth hym anon ne / and swetely spekynge to hym / clipped hym in

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his armes and sayde. My swete soone where haste thou be so longe. And the childe sayde. for the loue of god fader aske me no more / for the other tyme that I tolde you my felowe was very wroth / And soo moche he was dyspleased that he wolde not come to me tyll I promysed hym that I wolde come and dyne wpyth hym an other tyme / Thenne sayd the abbot to the childe. As therefore sone thou must come to his dyner / And the childe sayde yes fader / and that algate / Than sayde the abbot. And thou wylt do ony thyng for me. And for my loue praye thy felowe that I maye come also wpyth the to that dyner. Gladdely syr sayde the childe. I wyl speke for you. and doo also as moche as I maye / And on the morowe this childe came agayne after his custome to the same place where the ymage of oure lady was / And the abbot pruely folowed after And stode in a secrete place as he dyde afore The childe not knowpuge. Thenne the ymage of Ihesu came downe to the childe / And moche Joye they had bytwene them. than the childe sayd to our lord Ihesu Nowe good felowe here my tale & I wyl telle the. yesterdaye my lord & abbot asked of me as he met w me where I had be so longe. & I tolde hym al to gyder & how I must dyne wpyth you. & whan he herde me saye this. he wept sore & prayed me hartely & I shold pray to you for hym & he myght also come wpyth me to that dyner / Wherefore good felowe and mooste beloued now I praye you graunte me this /

Of oure Lady.

Thay our lord Ihesu sayde to the childe. The abbot is not redy to come to that dyner. But saye for hym þ he make hym redy as loone as he can to come to me on crystmalle daye / the whiche was thannyghe at honde. Thay the abbot that stode by in a secreete place herpunge this / for Joye & gladnesse he wept / & preuely wente awaye agayne. And aft'ward the childe came to hym / & tolde hym that he had sped his erande / & therfore the abbot gretely thanked hym. Sothely Whan crystmalle day was come the abbot made a feste to all his bretheren / & sange that same daye the hye masse / & serued also his gestic in his owne propre persone. Thay came þ forsayd childe to þ abbot / & sayd to hym stilly in his ere. Syr it is tyme þ we go to our dyner asfor sayd lest happely my felowe our lord Ihesu cryste shibe wrothe. Thay sayd the same abbot to the childe. Thou sayst wel my lone. And I wolde not þ poue felowe sholde be wrothe for nothyng. Thay þ forsayd abbot gladly confortyd his gestic / & prayyd them to be mercy & sayd. This same childe and I be called to an other feste. And now it is tyme that we go / wherfore I commende me you to our lord Ihesu cryste / the whiche graunte you for his grette mercy to come to the same feste. Treuely the forsayd childe that same daye wold etc no thyng / for he wolde come fastyng to his good felowe our lord Ihesu cryste. And whan the abbot & the forsayd childe were come to the same place they passed both

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to gydre/and yelded vp theyr soules to god

Of a wycked kyng that was tounred at the last
& became a monke & by the glorious virgyn Marye
tpe was deliuered fro the power of the fendes

There was a certayne kyng full cruell and
wycked in all hys kyngdome and power.
And whan he had thus longe contynued/
he trowed & vnderstode at the laste his lyfe drawynge
to an ende. And on a daye this kyng called for cer
tayne byshoppes & abbottes and other of his fren
des as he shoulde seche helpe and counseill of them.
And as they were come to gyder he sayd I see and
vnderstande my lordes & frendes that I shall not
longe lyue / wherfore I desyre you to gyue me hol
some counseyl what I myght do for the helth of my
soule for I knowe well that wyckedly I haue ly
ued hitherto. and I shall be dampned in helle. And
therfore what maye I nowe do. Than they sayd
If ye wyl haue forgouenes of your synnes / & desy
re to be saued / we auple you that ye leue your kyng
dome / and let your hede be shaued / and take on you
the habyte and clothyng of a monke / for this one
ly remayneth for hope of your saluacyon / & many
by this haue be saued . Therfore doo this that ye
may be saued Than the kyng without ony tarry
enge by the consent of theym all was receyued of
a certayne abbot in to his abbay / the whiche abbay
was of oure blessed lady saynt Marye / & there he
was made a monke . Sothely soone after he was

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laynted with a greuous axis / and began to drawe
faste out of this worlde . And anone came to hym
wyched sprytes and fendes to face hym. Trewely
thay came thider an angell of god & sayd to them
Wherfore come you hyder . Thay they sayd . for
this kyng is ours. The angell sayd agayne . Ta-
ke your kyng & go your waye. I knowe hym not
for a kyng / but for a monke. Sothely sythen he be-
came the blessed virgyn Maryes monke / she hath
goten of her sone forgynesse of all his synnes /
and tho haue also euerlastyng lyfe and. Joye in he-
uyn: And therfore what thyng haue ye to do with
hym knowe ye not that as in baptysm all synnes
be forgyuen / and euerlastyng lyfe is graunted?
Soo the grete mercy and pyte of our lorde Jhesu
criste dooth awaye a mannes synnes that taketh
of hym the ordre of a monke and kepeth it: Ther-
fore of some it is called a seconde baptysmme: And
how be it that this forsayd kyng synned moche yet
at the laste he sore repented hym / and with his we-
ppynge washed awaye his synnes. And more ouer
he was a monke of the gloriouse virgyn and mo-
der of god saynt Marye / the whiche hath goten of
her sone for hym remysyon of his synnes / and eu-
erlastyng lyfe in heuyn. And also she hath sende me
hyther to byng his soule before god. And whanne
the angell had sayd this / he toke vp with hym the
soule with grete melodye / and wente his waye.
¶ Trewely thanne these wyched sprytes and mys-

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myracles of the deuyl with a full grete crye vanyshed awaye as the smoke doth fro the fyre not knowynge the grete mercy of our blessed lordes Jesu cryste & the goodnesse of the gloriouse virgyn his moder to whome be now and euermore worshyp and Joye Amen.

How a knyght was deliuered out of prison by our lady by cause he eschewed to synne with a woman that was called Maria.

A Certayne knyght was take of his enemies to whome came a woman bycause he shold synne with her and whan he consented so to do he asked what was her name. She said Maria is my name Than he said to her by cause thy name is Maria for the reuerence of the moder of god I wyl not synne wth the. Than the blessed virgine & moder of pyte seynge this without ony carpenge opened the prison that this knyght was in and deliuered hym thens.

Of an other knyght also þ whicher fylle i a uowtrye.

A Also an other knyght on a tyme fylle i a uowtrye w his lordes wyfe Nevertheless he had grete deuocyon to our blessed Lady saynte Mary & every daye by an hole yere he bled for to saye the yes. fyfty. tymes Aue maria to the worshyp of our blessed lady. Sochelyt it happened on a tyme as he was a slepe he sawe hym thoughte our blessed lady bynge to hym saye mylke i a foule

Of our Lady.

cuppe & styred hym to ete of it. And than he sayd
that he loued mylke aboue all other metys/ but of
that mylke he sayd he myghte not ete for the foule
and vncleane vessel that it was in. Than our lady
sayd to hym agayn. So loue I the salutacyon that
þ sayst to me dayly. And bycause thy herte is vncle
ne. I lothe it of thy mouth. But he denyd of it &
thou shalt be rewarded.

Of a knyght þ was deliuered from prysoun by
our lady.

An other knyght also vpo a tyme was put
in a full myghty towre / & whan he coude
not be deliuered by prayer neyther by mo
neye / he prayed deuoutely to our blessyd lady / that
she wolde woucheusuf to deliuer hym. Than our
blessyd lady whoos mercy & pite is infynite / herde
his deuoute prayers & lyghened þ prysoun & loued
his cheynes / & opened the doore / & so deliuered hym
withoute ony knowlege of the keepers / and walwed
with hym in the nyghte a dayes Journye & so he
escaped the daunger of his enemyes.

How our lady restored a knyghtes wyfe to her
lyfe.

A Certayn knyghte there was that moche
loued our blessyd lady / þ whiche customa
bly vsed to ryle oute of his bedde at myd
nyght to go to his chapel / not knowynge his wyfe
whether þ he went / & there in þ same chapel he vsed
to lape euery nyght in þ worship of our lady. l. c. p.

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mes Aue marie Sothely it happened on a tyme as
 this lady sat at souper with her husbond þ knight
 thynkynge that he was ful fayre & goodly / sayde
 to hym Sir is ther: ony woman that ye loue more
 than me Than sayde he to her / for certayne mada
 me ther is no woman that y loue so moche as you
 laue one. Than she was full sorow for this worde
 that he sayde laue one / & thought to her selfe that
 the next tyme that he rose out of his bedde fro her
 as he was wonte to do. she wolde slee her self that
 so he myght be slayne for her deeth. And whan she
 had thought this / the next nyght folowynge this
 knyght her husbonde rose at mydnyght as he dled
 to do & wente in to his chapell. & sayde in the wor-
 shipp of our lady. i. tymes Aue maria / The mene
 whyle his lady toke his knyfe & slayde her owne be-
 ly & slewe her self. for she had wende that he had
 gone that tyme to some other woman. And whan
 she hadde slayne her selfe / there was founde in her
 bely two yonge babes deed lyenge in her blood /
 Trewely than whan this knyght hadde sayd his
 prayers before the ymage of our blessyd lady in his
 chapell / he came in to his chambrie to his bed / and
 there he foude his wyf deed & al bloddy. & two yon-
 ge babes by her & deed also Thenne this knyght
 was full sore aferd of this horrible spght. & gretly
 drede lest his wyues kynne wolde therfore persue
 him to þ deeth. & therfore anon he retourned agay-
 ne vnto his chapell / and prayed deuoutly vnto our

of our lady

blessyd lady laste Harpe for helpe/ & sayd vnto her
as many salutations as he dyde afore: And thane
he fyll a slepe/ vnto whome came our blessyd lady
& sayd/ bycause that oft tymes þu hast come hither
and worshypped me deuoutely/ therefore goo to thy
chambre & there þu shalt fynde mater of comfort &
Ioye. And whan she had this sayd to hym / anone
she vanysshed awaye. Than this knyght came to
his chambre & founde his wyfe hole & a lyue/ and
two yonge babes suckynge her pappes. And sayd
to her. O my good lady be ye almyghty: She sayd / yes
yr / & blessyd mote ye be / for by your prayers I am
saued whan I was dampned bycause I slewe my
selfe that ye myght be kyllled also for me. And ther
fore that moost fayrest lady saynt Harpe euer more
loke that ye loue her more than me. And so he dyd
& bothe they ended theyr lyues blessydly to god

Now a knyght fyll to pouerte/ & by the deuyll
was made ryche / & by þe merites of his wyfe was
by our lady restored agayn to good and vertuose
lyuynge.

On a tyme a worshipful knyght fyll to gre
te pouerte by an vndescrete lyberalnes that
he vsed to geue his godes awaye. This
knyght hadde a full honest woman to his wyfe/ þe
whiche serued our lady full deuoutely. And on a tyme
ther was a sollepne fest of þe petyr npe/ as it myght
be crylmas on eist/ in þe which this knyght v
led afore to geue large gyftes/ & whan he sawe he

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had not to gyue at that tyme as he was wonte to do / full gretely he was confounded & asshamed in hym selfe / Wherefore tyll that solemne tyme were past he wente to wyl dernes to sorowe his mysfortune & to eschewe his shame . And anon came to hym a sterne & a gastfull may on horsebacke lyttel ge / that asked hym why he was so heuy . Thau this knyght tolde hym all thyng as it was . Thau the ocher sayd to hym . And þ wylte doo a lytel thyng for me / þ shalt haue more rycheesse thau euer thou haddest before . I promysse the sayd this knyght . I wyl do what so neuer þ byddest me / so that þ wylte fulfyll in dede lyke as þ sayest . Thau sayd he to hym . Go to thy house / and in suche a place þ shalt fynde grette weghtes of golde & syluer & precyous stones / And this þ shalt do for me . At suche a day byngge hyther thy wyf wth the . Thau vnder this promysse this knyght retourned home agayne / & in the same place where it was sayd to hym he founde grette quantyte of golde & syluer & precyous stones . Thau anon he bought hym places / he gaue gyftes & quyte out hym pledges / & gate hym seruautes . And whan the daye was nye comen to fulfyll hym promysse / he called hym wyfe to hym & sayd : Take your horse / for ye muste go a good way hens . Thau she feared not knowyng what he ment / but she durste not saye hym nay / & deuoutely comytted her to our blessed lady / & so rode after her husbonde . Sothely as they rode forshwarde / they founde a chapell in

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theyr wape / & this lady lyghted downe of her horse
 & wente in to the chapel. the knyght her husbon
 de bydyng her. Wythout / & as she prayed deuouly
 to our lady / sodenly she fyll a slepe / Then anone
 the gloriouse virgyn Mary came out of the chapel
 in raymente & shap lyke this knyghtes wyfe in all
 thynges / & lyghted vp on her horse. the bedyng stil
 in the same chappel / This knyght knewe not but
 she that came out of the chapel had be his wyfe / &
 so wente forth his wape. And whan he was come to
 the place that was assigned to hym anone the prin
 ce of darkness the deuyll wch grete fyerlynes hal
 ted hym to that place. And whan he was nye it / he
 began anone to roie & sayd / O thou moste fallste
 of meyn. why hast thou this Illuded & desceyued me
 for soo grete benefetys that I haue done for the / I
 sayde to the that thou shouldest brynge me thy wyfe
 And thou hast brought with the the moder of god /
 I wolde haue had thy wyfe / & thou hast brought the
 holy Mary / & for the grete wronges that thy wyfe
 doth to me. I wolde haue be auenged on her. And
 thou hast brought this woman that she myght pu
 nysh me & commaunde me to helle. And whan this
 knyght herde this. gretely he merueyled / & for dies
 de & wondre myght not speke one worde / Thenne
 sayde she blyssyd virgyn Mary. By what boldenes
 hast thou presumed wyched spyte to noye or rou
 ble my seruaunt this mannes wyfe. This shall not
 be vnprynnyshed. And now with this sentence I byn

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de the that thou descende downe to helle / & here af-
 ter þ þ presume not to noye or dyssele ony persone þ
 to me deuoutly prayeth: Sothely than this wyched
 spiryte wyth a grette crye vnyded awaye & þ knyght
 lyghted downe & lape hym prostrate at oure ladys
 fete: w home our lady blamed / & bad hym go agays
 ne to his wyfe that was in the chapell yet a slepe. &
 that he sholde caste awaye all the rychesse þ he had
 of the deuyl. Than he came apene to his wyf as he
 foud her slippynge & waked her vp / & tolde her all
 thynges lyke as it befelle hym. And whan they cam
 home they caste awaye all the deuylles ryches. and
 full deuoutly they contynued in laude & seruyce of
 oure blessed lady saint mary / the whiche after ward
 sende to them bothe rychesse and prosperite.
 ¶ How oure lady preserued a knyght that he was
 not strangled of the deuyl.

Trewly þ deuyl Sathanas was aboute the
 space of thre yere to lette a certayne knyght
 fro the sayenge of our ladys salutacyon þ
 is Aue maria. And whan he coude not bynge it a
 bout / he came to hym dyspybly in the lykenesse of a
 fayre yonge man & tolde hym that he knewe all þ
 wayes that he went / & all the flockes of his bestes.
 And whan this knyght herde this / he prayed hym
 to dwelle wyth hym in a castell that was inextru-
 gible. And whan he had be wyth hym a foure yere
 he coude neuer make hym leue the saynge of oure
 ladys salutacyon Aue maria / But he dyde moo

of oure lady

curled dedes the tyme that the deuyl dwelled wpyth hym. than euer he dyde before in his lyfe. And on a tyme there was an heremyte that dwelled by hym the whiche by cause of frendeshyppe came to vspyte hym / whome this knyght wpyth grete Installice desired to dynen / and tolde hym that for ony thyng he muste tary & abyde dynen. and as this heremyte sat wpyth the knyght at mete / he sawe a deuyl serupng hym / & called the deuyl & coniuered hym by the passion of the sone of god & his blessed moder / to telle hym what he was. & wherfore he dwelled wpyth this knyght. Than he sayde. I am a deuyl and of the fellowship of Lucifer. & I Was sende hyther to dysceyue this knyght that thou seest. and bycause I coude not let hym fro sayng of the salutations of the holy virgyn mary. I came to dwelle wpyth hym in this lykenes and shape / that I myght s longer strangle hym / & also it was graunted me yf he left ony daye euentyde or mourninge the sayng of the salutations of the blessed Mary / than to see hym and to bere wpyth me his soule to helle. And whan he had sayde this anon he vanysshed awaye. Sochely than this knyght restored all thyng agayne that he had taken awaye fully / and chose hym a place in wyldernes to do his penaunce.

How oure lady taught a monke of the charter house at Colapne how that he shold please her in prayers and deuoute orisons.

of our Lady

A Certeyn monke of the chartyrhousle at Colapne the whiche afterwarde was made priour of the same place. vnto to praye continually deuoutly to god to haue somme vnderstanding what thinge he myght saye or do to the worschipp of our blessed lady. where by he myght best please her. And att the laste his prayer was herde. Sothely on a tyme our lady apperyd to hym in his celle syttinge & sayd to hym. So longe tyme þu hast prayed to knowe how thou myghtest please me. Saye euery daye syenge prostrate vpon thy one kynde l. tymes Ave maria. And well it. wll please me And well it shall be to the / And whyle she sayde this to hym, one of his bretheren a monke knocked at his celle dore. Thau our blessed lady asked hym who is he. And he tolde her that it is one of his bretheren. & named hym. Thau sayde she to hym. Let hym come in for he is a specyall frende of myne / And whan he was come in. our blessed lady sayne Marye kyssyd hym. and soo wente oute of her syghet bothe.

Of a monke a sexten. and how our lady kyssed hym.

In a certayne abbay ther was a monke þe was sexten full deuoute to our blessed lady. and loued her in a cleue herte / Sothely he had his bedde in the church. & vnto euery nyght bothe afore massys and after full longe tyme deuoutly to praye vpon his knees on the bare grounde byfore au.

of oure lady

ymage of our lady largely weynynge for his synnes
 & whan he had wepte & sayd his prayere / thus he
 wolde saye to the ymage of our lady. Oblessyd la-
 dy that art so fayre in erthe / how incomparable art
 thou moost fayrest in heuyn. Sochely he were ble-
 ssyd that myght see thy fayrenes. I wote well that
 I am unworthy. But good lady after the vertu of
 thy power þ mayst make me worthy. And in this
 wyle longe tyme he exercysed hym selfe in mo:ny-
 ge & teres. Than at the laste the blessyd lady kno-
 wyng his desyre appered to hym in his slepe ha-
 uynge in her hande a boke wryten with golden let-
 ters. And it semed to a monke that all the chyrche
 was enflammed of fyre. And as he shipped out of
 his bed / he fyll before the fete of our blessyd lady / &
 looked in her face that was bryghter than the sunne
 And she opened the boke / in the whiche was wry-
 ten the prophete of Plape / of the whiche the mon-
 ke gretely Joyed but moche more he desyred to be
 holde the fayrenesse & the rose coloure of her face.
 & sayd. O moost blessyd lady saynt Marye / suffre
 me ones to kysse thy fete. Than she smyled & sayd
 in this wyle to hym. I wyl not þ thy mouth with
 the whiche þ hast so oftymes lauded me / touche my
 fete / but thy mouth shall touche my mouth / & the
 clerenes of my face. Than our lady saynt Marye
 kysled hym / & for Joye therof he thought hym self
 rauysshed. And whan this monke remembred well
 that swete dreame / and for the grette gladnesse of his

The myracles,

herte full largely he wept. And euer after all the dayes of hys lyfe full deuoutely he serued our blessyd lady.

Now our lady apperyd to monkes that were at matyns / and shewed her lone to them and sayds *Ecce merces vestra.*

In a certayne grete abbay on xpmas nyghe as the monkes were at matyns / full myghtely labouryng i dypnye scrupce langes deuoutely *Te deu laudam*. Our blessyd lady saynt Marye shewed her self to some of them / y whyche sawe her go vpspby through y myddes of the que re with a grete multytude of angells / with Instrumetes of mulyke / laudpng & prayspnge our blessyd lord Ihesu. And she bare in her handes her swete lone our lord Ihesu xpmte offerpyng hym to them & sayd. *Ecce merces vestra* / that is to say. Lo this is your mede.

How a monke that besely remembred our blessyd lady was recepyed of her in to heuyn.

There was a certayne yonge monke that so moche loued our blessyd lady saynt Marye that he wolde neuer leue her out of his mynde / & what souener he dyde / or whether euer he wente / euer more he wolde deuoutely thynke on our blessyd lady. And on a tyme it happened that he fylle to whome came deuylles in lphenesse of ages whiche had enuy at his clene & holy lpyng / and moost bycause he loued our blessyd lady so moche.

Of our Lady.

And one of them sayde to hym I wyl hele the. and thou wylt do after my counseyl. Truly þu doste consume thy selfe by ouermuche thynkynge on Mary. Leue this. & do by dyscrecyon. There be many blessed men in this monastery that thynke not so muche on her. what auayleth it to the yf thou be cause of thy owne deche & lese thy selfe. Sothely thay that is forlaid monke hadde knowlege by the grace of al myghty god that they were wycked spyrytes & devylles. wherfore he caste holy water amonge them. & thay anone all the wycked spyrytes vanysshed away. Thay the thyrde daye the gloriouse virgin saynt Mary came to hym with a noble heuently felawshyp & sayd. Bpcause thou hast had my euer in mynde. I haue not forgotten the / gyue me thy soule / for it shall dwell with me euertlastynge / when our lady had sayd this. the monke anone yelded vp his spyryte. & our lady assended vp to heuen berynge wth her the monkes soule. & after the. iij. daye this monke appered to all his bretheren as they were in the churche at prayne scrupce & sayd. bretheren thanke ye our blessed lady. & worship her by whome I am saued. & bpcause I had her euermore whyle I lyued in mynde. she hath set me in euertlastynge Jopes of heuen. & therfore bretheren be ye myndefull of her þ after your dech ye may reygne wth her. & when this was sayd he vanysshed away.

Of a monke that was in all thynges full scrupulous to our lady. blessedly dyed.

The myracles

Also it is not to leue out of a monke called Egnclanensi / the whiche wolde neuer leue ony thyng vndone þe longed to the scrupce of our blessed lady. This monke on a tyme was seke / & whay he was full nyghe his deeth / he sawe the glorious virgyn Marye & moder of god compynge to hym / & ful gladd he was to see her come to helpe hym. & bowed his hede mekely to her as he myghte and sange this responce. Gaude maria virgo. And whay he had longe this responce / he yelded vp his spprite at the comaundement of our blessed lady / to be boie in to the blisse of heuen by þe scrupce of angels. Therefore al crysten people ought of ryght to be feruent & biennynge in her scrupce / & to studie how they myghte please her / not onely they þe be well & vertuously dyspoled / but also they that be synners and prone to euyll. Sothely she is full be nyng & redy to al / & euerychone / ryghte largely to rewarde theym with mede that woll deserue it. Ryghtful men & synners none she doth forsake / or refuse / gode men preferynge in grace / & lpfynge vp synfull men fro wychednes / & therefore all crysten people of what degree or merite þe they be of / sholde specyally take hede to her worshyppe and laude. For who somcuer deuoutely consynuech in her scrupce / withouten doubt he shall come to the Joyes of heuen.

Thow a monke worshipped our blessed lady wth fyue plalmes after fyue letters of her name.

Of our Lady.

There was a simple monke þe was called
 Jostynus/that to our blessed lady was ful
 deuoute nyght & daye/being carefull how
 he myght please her. And oftentimes wth grete deuo-
 cyon he vled to laye on his knees to the worshyp
 of our blessed lady the. vii. psalmes with other thynges
 that he lerned in his yowth. And gretefully he sor-
 wed that he coude no propre thyng of laude and
 commendacyon to her/by the which he myght specy-
 ally worshyp her or grete her. So at the laste after
 his simple vnderstandyng/he dyspoled hym to la-
 ye every daye whyle he lyued fyue psalmes for the
 fyue letters þe he is oure blessed lady saint Maryes
 name Maria:that is to saye. for the fyrst letter M
 Magnificat. for A. Ad dñm cū tribularet. for R /
 Retribue seruo tuo. for J: In conuertēdo. for the
 seconde A. Ad te leuauī. And this pleased our ble-
 ssyd lady saint mary. as was shewed after his deeth
 Truly there was founde after that he dysceasyd
 fyue sapre rede roses springyng out of his mouth
 as fresh & well smellyng as they had be gedryd
 the same daye And this was done be ponde the see
 at a place called Ad lancellū audomarū.

How these two wordes Ave maria .glorified a
 knyght after his deeth.

A Certayne knyght that was ryche & noble
 forsoke the world & entred in to a religiō
 called cisterciens. And by cause he knewe
 no letter or booke/ the monkes put to hym a map

The myracles

ter that he myght somwhat lerne / & so by that occasyon to stonde amonge the monkes / for they were ashamed that suche a noble man shoulde stonde amonge the lay people And whan he had be longe tyme with a mayster & na thyng coude lerne but these two wordes Aue maria. so faste he helde tho two wordes / þ whether euer he went / or what some euer he dyde / euermore he wolde saye Aue maria. Than at þ last he deped & was buryed in the churche perde with other. And so out of his graue spronge a fayre lylpe / & euery lefe was wreten w goldey letters. Aue maria. Than they ranne all thys for to see so grette a syght. And as they dygged the erthe out of the graue they founde þ rose of the same forlapyd lylpe spryngyng out of his mouth / where by they vnderstode with how grette deuocyon he vled in his lyf to saye tho two wordes. Aue maria for whome oure lord shewed so grette myracle of worshippe.

An other myracle of oure lady of a good aged woman.

There was also on a tyme a good aged woman that knewe nomore of the salutacyon of our blessed lady saynt Mary but these two wordes Aue maria. the whiche euermore she wolde say full deuoutly / to whose prayers our blessed lady was enclyned & dyde by her merytes many myracles. Than the byshop perceyvinge this / made her to lerne of a clerke all the hole salutacyon

Of our Lady.

of our lady. And whay she vſed dayly to ſaye it as ſhe coude. there were no myracles ſhewed by her. & whay ſþ biſſop ſawe this / he warned her to leue al ſþ ſhe lerned & ſo to worſhip our lady as ſhe dꝑd be fore. & whay ſhe ſo dꝑd. myracles came to her ayeꝝ
Chow our lady vſpyced a monke at his deth. for ſayng of her ſcruple deuoutely.

In ſpayne is an houſe of the ordre of ciſtercien ſiũ was a yonge monke ſþ was verꝝ feruent & deuoute in our ladꝑes ſcruple. And i ſaynge ſþ hou res of our lady he wolde be ſo well auyſed & loſte ſþ he had mynde of her not only in euery verſe / but alſo in euery worde / ſo ſþ an houre of laꝝg almoſt wolde laſt hym with full grete labour an houre of tꝑme. And whay he had lꝑued in his ordre. xvi. ye re / he ſpl ſeke almoſt to ſþ deth. And whay it was aſked of hym ſþ ſerued hym how he dꝑde / he tolde hym & ſayd. Our lady of heuen hath vſpyced me & tolde me ſþ I ſhall paſſe hens the vii. dape next co mynge / & more ouer to me ſhe ſayd. bycauſe ſþ haſt ſꝑued me more deuoutely thay any other ſþ lꝑue. I woll do to the ſþ I dꝑde neuer to none other / & clꝑꝑed me about the necke & kꝑſſed me: Therefore the vii. dape our bleſſꝑd lady aꝑered to this monke w a fayre multꝑtude of aungellys / wiche paſſed hens the ſame dape as ſhe tolde hym before.

Chow our lady accuſed certayn reſꝑꝑꝑoule perſon es to her ſone / bycauſe they ſayd her ſcruple vn reuerently and haſtely.

The myrades

A Certayn religyous man that was labours
red with sekenes by the whych he deyed
& lawe before his deeth him self rapt to Ju
gement. And whan he tarped to haue his Jugemée
the moder of god came & kneled byfor her lone cō
playnyng & sayd O moste ryghewyle Juge/ thys
mannes bretheren ful neglygently & breuely & vn
reuerently save myn houres & therfore cōmaunde
Jugement to passe apenst theyn. Than the Juge
toke auplement & sayd in this wyle. Lete vs sende
this man to his bretheren apen that he may warne
theym/ yf they wyl amende them by hym. Sothely
than soon after this foilsayd leke man was retour
ned to hymself apen/ & sat vp in his bedde & tolde
to them that stode aboute hym tho thynges that he
had sene & herde/ beleschyng & exortyng them in
our lordes Jhesu crystus behalve to amende theym of
all maner defautes & neglygences done in goddes
serupce and our ladyes/ lest she be founde as she
is to deuoute persones a moder of mercy/ & to them
for neglygence a quene of vengeaunce. And whan
he had this sayd before them al he deyed.

Of a monke whiche had his mynde wanderyn
ge in dypuynne serupce.

Also an other monke was that had his myn
de wanderyng about/ & in his prayers vnde
noute/ but to oure ladyes serupce he behaued hym
well & dyligently. And vpon a tyme whan his bre
theren went to chyrche to say matyns/ he bode alone.

Of our Lady.

at home lpenge in his bed & he sawe a blacke deuyl
comynge to hym that toke hym vp & brought hym
before a grete Juge & sayd. Lo I haue broughte to þ
one that longe tyme sapnely & neglygently hath
sayd thy serupce. And as the deuyl began to take
power of hym he cryed and sayd. help Mary helpe
me/and anone our blessed lady deliuered hym
from the fende

An exortacion to saue dyupne serupce distinctly
So someuer wolde ordeyne to a grete lord
a lute or a pyke & therof wold some what
stele he wold take neyther the hede/ nor þ
taylor/ for it wolde be loon aspyed/ but the myddes
Sothely luche theues bey all prestes & clarkes that
say they: serupce hastily/ for the begynnynge & the
cudynge of the verses of þ psalmes they stele not/
but the wordes about the myddes. But wolde god
it myghte fall to them that is done/ as it hapened
to a certayne prest in the prouince of Burgone as
I herde of a brother of the place of dunene/ how a
certayne prest vled to saue full shortly his dyupne
serupce whome the deuyl often sythes lyfte vp on
hye in his chauncell/ & after ward myghtely wolde
caste hym downe low to the grounde. And this sayd
the deuyl whay he lyfte hym vp. Dixit dñs dño
meo/ & there made a good pause/ & afterwarde he
wolde caste hym downe & ende þ verse & saue/ lede
a dexteris meis. Whe: for this prest amendyd hym
& afterwarde sayd his dyupne serupce perfyghely

¶ The myracles

Sothely they told this herde afore of this p[re]s-
tes fantes / & oftentymes went to him / and of his
correctyon & amendement they gretly meruapled
and asked hym þ cause / and he tolde them as it
is sayd before.

¶ Of a certayn saynt in Englonde.

It is wyrtyn & tolde of an holy may in eng-
londe how he was holden & taryed in pur-
gatory. l. yere after his deeth. bycause he v[er]y d[eu]t for to
say his diuine seruice neglygently / shortly / & viciu-
sly. ¶ How many monkes were reuewed & blamed for
saynge neglygently goddes scrupce & theyr scrupce
for the dede.

Now of this myracle that foloweth here we
haue taken ful faythful & worthy wytnes-
as by the mouth & saynge of the worshipfull fa-
der Day: Symon somtyme abbot of Eos. The
whyche helpe of other gyftes of vertue had specy-
ally þ vertue of mekenes about all þ monkes of þ
prouynce. Sothely he sayd & tolde vs þ there was i
a hous & a monasterye of the ordre of cisterciens
a certayne monke. And after the grace þ our lord
Jhesu criste gaue hym full deuoute in oure ladys
scrupce. And lest he sholde leue in relygion vnwar-
ly but rather to moche the better as he dyde mekely
our lord styred vp ayenst hym one of his owne bre-
theren of þ cloyster / the whiche wolde conspye all
thyng þ he dyde to þ worst / & pursued his innocen-
tes both in wordes & in dedes / & not only in this

Of oure Lady. . .

(as a childe of grace) our lo:de Jhesu cryste wolde haue proued but also he excerplesd hym in other. ij. thynges of aduersyte. Of the whiche one was golde / & the other bodely. Trewely as ofte as he herde thondrynge he myght not here it / & so he was so sore troubled & astrapde / that he was almost at þe poynt of deth. Also a sekenes of lepre that is called gutta rosia certayne tyme wold so corrupte his face that for the foulues of syghte he was compelled longe whyle to hyde at home in the fermory ofter tymes. And whan he was put in the fermorye for this cause / on a nyght after matyns as he went to rest / he blamed hym selfe by the sorowe of concupiscence & what somer of lepre he had in his face / comytted it deuoutly to our lordes mercy. Sothely a fewe dayes before our lord had vlysted hym so that in shorte tyme the abbot & almost .xv. monkes of the couent blyssedly passe fro this worlde to heuenwarde. And as this monke was walkyng in his prayers / he sawe a fayr felashipp of monkes goynge through the myddes of þe fermorye / amonge the whiche he knewe his fader the abbot & his brethteren that dyed a lytyll afore. Of the whiche one of theym came to hym & stode by his bed & sayd Dete broder we that go here whyle we lyued in our bodies dwelled here in this monasterye. And now we Joye al in hope of the Joye of the lone of god but yet we be dyfferred fro the entrynge in of the kyngdome of heuen for the negligences of some of

The myracles

our bretheren. Of the whiche some vndeuously / and
some slouly / al full vnkynndly done to the psalmes
& prayers / the whiche of dute they ought to do for
our soules. And not only for this cause they ben hol
de gylty to vs / but also to our blessyd lord Jesu cry
ste hath many thynges apenst the m. Sothely they
prouoke & styre hym to cast them fro hym / bpcause
they folowe slouly the vowe of relygyon in pure &
clene lynyng / & the pieceptes of holy relygyon w
out any drede of god they bieke. Also whan they
come to gyder as þ tyme & place requyred to serue
our lord god in psalmes / and ympnes / & other spy
rytuell songes / than they nether etc / ne taste spyry
tuel fode / bpcause that euerychone presumeth to de
lyte hym on vanyte after his herte / And they sus
pyre after carnall pleasures that they hadde in the
worlde. and theyr soule sauoureth not the heuently
foode that is the worde of god the whiche they re
de and synge / but as a mete that is lpyht and con
temnybll / Trewey this prouoketh the wrath of
god moost / that in that houre whan as the brethe
ren endyne acte / Gloria patri. for the reuerence /
and worshyppe of the blessyd trinite / some moche
and some some Jangell ydell wordes / And some
make pruely spygnes of ydelnesse / And ocher ben
so stiffe in herte & in body. that vnnethis after that
Gloria patri is begonne / they be boude. & on spiri
tu sancto be sayd. they be vp agayn. and with their
lyghthe they notabely wander aboute in carpyoule

of our Lady

chynge in the walles. And other he stondynge in
prayer lyke pynages / & so herafte in slepe that they
wote not what is done about them / & yet neuerthe
les they enclyned & rple. vp as other done of a certay
ne myserable & wretched custome. therefore go & say
to the abbot ou our behalue that he dispoſe him to
correcte ſuche fautes of the bretheren. for to him it
longet whatſomener is done amis of his bretheren
to whome he is ordeyned of god an ouerſeer to tell
theym theyr ſynnes whan this was ſayd he danyſ
ſhed awaye. Thau this monke that herde this roſe
vp ſpyll fro his hedde / & yede oute of þ ſermony &
ſo came to þ churche as he vſed to do afore / & befo
re one of þ auters prayed to our lordc with all his
herte / & anon he was rapte in ſpyrte. And as he
loked to the wyndowe that was aboue þ auter / he
ſawe a bryght beame of lyght ſhynnyng & a marua
louſe fayre lady entred through the wyndowe to
hym. And whan ſhe ſtoode by hym ſhe ſayd to him
Knoweſt thou not me. he answered & ſayd. No la
dy. Thau ſhe ſayd to hym: I am Mary þ moder
of Iheſu / & now I am come to comforte þ of thy
ſorowes & heuenes. I haue herde thy prayers and I
ſawe thy weppynge / & as ſhe ſayd to hym / the bre
theren that were at dypne ſerupce ſange Gloria
patri as they vſed to do & enclyned themſelf / & alſo
our bleſſyd lady & quene of heuyn wiſh her bondes
croſſd full lowely / & reuerently enclyned her ſelf at
that ſame Gloria patri. and ſtoode not vp tyll they

The myracles

hadde longe Sicut erat in principio / Then after that she stode vp & sayde to the monke agayne. the broder the monke that pursued the / whiche is deed. after his grete malpce hath receyued full many sore paynes / & is token that this that I haue sayde to the is trouthe. thou shalt be hole of this two leskenesse that þu haste suffred. And whan our blessed lady saint mary had sayd this to hym / she her self wiped his face wth the sleue of her garment. & so vanysht awaye Sothely on the morowe this monke piously tolde to the abbot al thinge as it is sayd before. & shewed bothe to hym & to all his bretheren certayne & very sayth of these same thinges by the meruailous token of the alterynge & chaūgynge of his face / whiche outwardly was hole. & cleue to the honour & worship of the gloriouse virgyn & mother of god. the whiche reygnech wth hym lady of angels & quene of heuen euerlastyngly in all worldes of worldes Amen.

¶ An other myracle also of a monke þat grudged /
There was a monke / to whome al his meates semed soo harde / þat vncethys he might take of it to susteyne his body / And on a nyght our lady apperped to hym in his slepe & brouȝhte hym to an ymage of our lorde Ihesu cryst hanging on a crosse. & sayd to hym in this wyse. Wete thy brede in my sones wondes / & whan þu forsayde monke had so doo. hym semed and thought that it had a full swete and a delectuous taste as a thyng

of oure lady

that is wel powdered.

An other myracle also of a monke/ the whiche was sore in temptatyon.

Our blessyd lady appered in a vysyon to a certayn monke that was sore in temptatyon/ & shewed hym the state of Joye/ & afterwarde she brought hy in to egypte & wyldernes whether she fled with her sone Ihesu for the drede of herode. Thau she shewed the monke the horriblenes of wyldernes/ & the dwellinge that she had with the wolues & lyons/ & also the grete colde/ hūgre/ & thyrst/ & ful grete werenes that she suffred. And whau she had shewed this to the monke/ she sayd to hym. Loos sone by suche delypcousenesse my sone Ihesus was nourysshed vp & I by the same came to the kyngdom of heuyn. Therefore take hede of the temptacyon that my sone Ihesus had. in wyldernes/ where he shewed to all his folowers/ & louers a forme of a spryтуall vyctorie.

An other myracle of our lady to a monke.

A Monke that was ponge of aeger/ but holy/ of lyfe was soo feble and weke of his bodye that it was to hym paynfull to lyue / this monke on a nyght as he was at matynes in the chyrch & had sayd þe noctornes thought to spare his hede & to rest hy tyll laudes/ & layde hy downe on a bloke þ was before þe auter/ & there slept a lypyl/ & anon our blessyd lady was at hym / and touched hym wpyth her clothe and sayd . Brother this place is

¶ The myracles

not to slepe in/ but for to praye. And anone he was
ked and sawe the backe of our blessyd lady as she
went fro hym. And herde a womans voyce sayeng
these wordes to hym.

¶ Also an other myracle of a certayne thefe

In a wood was a certayn theef that robbed
men & kylled them that came by. Sothely
on a tyme a certayn relygrouse man by the
grace of god & gode exhortation touned hym from
his wicked lyfynge/ & brought hym to a monaste-
ry of the relygious vyrgyn Mary & moder of god.
And whan he was there a conuers/ euery day ofter
tymes greted oure blessyd lady saynt Marye with
Aue maria. &c. And afterwarde whan he diewe to
warde his laste ende/ the brethe that wente out of
his mounthe sauoured so swete þ al the towne whe-
re the monastery was smeled swetely of it.

¶ How a conuers of the chartyrhous was deli-
uered by our blessyd lady fro the fete of deuyls.

There was a conuers of the order of the char-
tyrhous at theyr hede hous in fraunce that
was meke of kynde/ yonge of age/ getyll
of condicions/ and in holynes of lyfe well spedde.
Sothely he disposyd hym with al hys power for þ
loue of god to mekenes & obedience/ & to mortifye
his fleshe so/ that he was not onely crucified to þ
worlde/ & þ worlde to hym/ but also he was as dede
& buryed to þ worlde/ & specyally he gaue hymself
to holy and deuoutely to be myndfull of our lady

Of our Lady.

saynt Marye/ that some good men the whiche knewe hym & his luyng thought & supposed that he knewe no thyng but our lord Jesu cryst crucified & his blessed moder Mary a synguler & a specyall louer next after god of the helth and saluacion of mankynde. These studis at þe begynnynge of his conuictyon veruonshly taken more & more/ he laboured to proferre fro vertue i to vertue by þe whiche he stried by apent hymselfe the enuy & malysse of our olde & comon enemy the deuyl. And on a nyght as he laye alone in his celle as þe of that religyon is to refreffe thei bodies after labour & prayer he beyng wakeful & thynkyng on heuenly thynges/ vntyngly appied to hym a company of deuyls in lykenesse of hogges/ the whiche wente all aboute in þe celle with a gasfull noyse/ & grownyng as they were wode/ and came & stode about him as he was in his bed sore tremblyng for fere & drede/ & as it was tolde me/ he swet for drede no thyng abydyng but his deth/ & as he was in this trouble/ his fere encreased & sawe also a certayne may of an horryble grettenesse come in to his celle & fater his demenynge he was þe pryncer of deuyls and at his fyrste comynge in/ he turned him to þe hogges that were there & sayd to them/ what doo ye cowardest/ why do ye not all to fere hym. Then sayd the hogges to him/ we haue be about it as moche as we myght/ & we coude do no thyng ellys but tempte him with fere. Then he sayd aye/ and I

The myracles

shal do that/that ye cowardes myght not doo And
whan he hadde sayd this/he straught forth to this
gode holy man with a gailfull conteuance/a fere
full Instrumēt of yron with croked hokes to take
hym/ & all to fere hym that for fere was all moost
madde & oute of his mynde But god that euer mo
re of his grete mercy prouderth for his seruantes
helpe/brought this man out of this fere & delpuerd
hym fro fere. Sothely anone as this wyched spirite
had straughte forth his honde to take hym/ & with
the boke of yron al to fere hym as it is sayd aboue
Anone the glorypous moder of god/ & truly the mo
der of mercy/ in whome next after god he put all
his hope vspibly came to hym & with a lpght yerd
that she helde in her honde sayd to the wicked spy
rytes. how durste ye wyched spyrytes come herher.
this man is not yours/ ne apent hym in ony thyng
ge ye shall preuaple/ & whan she had sayd this/all
that company danysshed awape as a smoke doth.
Than after this our lady comforted hym that yet
was ful sore aferde with these wordes and sayd/ it
pleaseth me that thou doost/ And knowe wel also þ
the deuocyon of thy soule is ryght acceptable vnto
god & to me. Therefore do as thou doost/ & of these
thynges stude contynuellly to profyte þ better thyng
ges/ & as for ony spinguler thyng that I may save
to the in comaundement at this tyme/dyspose the to
be content with grolle mettes/ & abyect clothes/ & de
uoutely gpyue the to bodely labour/ with these wor

Of our Lady.

des our becessyd lady comforted & strengthened her seruante and descended vp to heuyn.

¶ How an other conuers of the house clareuall saw our lady in the opeyn felde with a grete multitude of angells.

A Certayne conuers that was a good relygyous man of the monastery called clareuall kepte his bestes in a grange longynge to the same abbaye. This man on a tyme as he was keepynge his bestes in a grete solempne feste of our lady began to be heuy/ remembrynge that holy daye because he myght not be at home with his bretheren to halowe that solempne feste. And as he weped/ the glorious vyrgyn Mary stode before hym in a quenes arayment haupnge aboute her a Joyfull multitude of angels and sayntes. This glorious lady called the shepherde by his proper name/ & sweetely after her manere spake to hym as he had be knowe afore of her by longe samplaryte/ and asked hym why he was so heuy. Thau he sayd to her by cause good lady I am not at your solempnyte. To whome she sayd agayne. Certaynely thou arte now at my solempnyte/ And that is ryghte/ & I wlll that thou be arte it. And anone he herde a quyre of angels and of sayntes stondynge aboute hym syngynge laudes to god/ and to the glorious vyrgyn Mary in maruelous sweetenes The whiche sweetnes of longe/ & Joyfulness of syght continued almoste all the nyghte/ where in he gretely delectyd

The myracles

And this knewe saint Bernarde that same tyme by the holy goste / wherfore on þe morowe as he made a sermon in the chappell house to the bretheren of þe same feste of our lady / amonge other thynges this he sayd wolde god that we were so solempnyll. o in our oratories as this nyghte was a certeyne good may solempnyll in the felde.

Of a conuers that our lady dyspleyd on candlemas daye as he went a processyon

An other conuers of an abbay of the ordre of Cisterciensis a laye brother kepte mares that longed to the same place longe tyme and bycause he myghte not be at home at oure blessed lady set uppe with other in the tyme of the solempne festes sore it greued hym. This man on a tyme tolde his desyre to oure blessed lady / & how that he myghte fulfyll it / & asked of her with full grette deuotion. Also in the feste of the purificacion of our blessed lady saynt Mary he thought & considered how that daye was processyon with candels about the houre of tyme / & how the abbot saunge that daye masse in the chyrche / and also how the lay bretheren behaued them / & full gretely he began to wepe. And take a candell in the grange that he kepte the same daye and with the candell began to go aboute þe berne / Than the glorious vyrgyn Mary our blessed lady seynge his deuotion came downe to him with angels / & made with him a solempne processyon. So thely the abbot as he stode by the auter was rapte.

of oure lady

in spirite & sawe all this. And whan masse was done he tolde to his bretheren in þ̄ chapiterhous al chynge that was done / & sende to þ̄ same conuers a seruaut & commaunded hym to come home to þ̄ monastery with the messangere without ony taryynge. And whan he was come home / the abbot commaunded hym to telle before his bretheren all chynge that was done þ̄ dape at þ̄ grange. And whan he hadde tolde them / the abbot asloped hym from all offyces that longed to the laye bretheren & prayed hym to praye for all his bretheren.

¶ How saynt Bernarde herde this anteme *Salve regina* spiste longen.

Whan two yonge monkes on a dape went to walke in the couent gardyn where was a ponde / they were fouden bothe to gyder drowned in þ̄ water clippynge echeone other. Truly the abbot of the place drede to bury them in the chirche yerde with other / wherfore of this he asked saynt Bernarde abbot of clareuall counceyll. And the next nyght after saynt Bernard prayed to god that he wolde wouchelauf to shewe þ̄ that pleased hym. And whan he had prayed / he fyll a slepe / and hym thought he was vpon a ful hye hylle / and he sawe our blessyd lady vpon an other hyl / & betwixt these two hylles was a full depe vale / and in this depe & lowe vale / he herde some synge this anteme *Salve regina* with an thyn voyce / & they ascended v̄warde synngynge the same anteme. And as

¶ The myracles

they ascendeth syngynge/ euermore they lyfted vp
 theyr voyce hyer & hyer: And whan they longe
 clemens. O pia. O dulcis maria/ the two monkes
 appryed that were drowned whiche had longe the
 foilsayd anteme/ & were before our lady in þe top of
 the hille. & as they sayd O dulcis maria/ the bles
 spd vyrgyn Mary toke them to her/ & anone that
 vpsyon vanyshe awaye. Sothely saynt Bernard
 kepte well in his mynde the foilsayd anteme & ma
 de it to be wyrted & noted as he herde & sawe/ & or
 deynd also the same anteme dayly for to besonge
 through all his order. And he in his owne propre
 person buried the bodys of the two yonge mon
 kes afoilsayde before an auter in the churche with
 grete Joye and gladnes.

¶ An other myracle of the same anteme.

O Ertayne relygious persones were þe custo
 mably bled after coplene stondynge ordy
 nary by þe quene before an auter of our la
 dy to syng this anteme. Salve regina. with .ij. ca
 pers breynge deuouly w an hye voyce & whā they
 longe this anteme so/ a certayn relygious man &
 very saythfull oftentymes sawe in spryfte at þe ty
 me as they longe Eva ergo aduocata nrā/ how our
 lady þe glorious virgyn & mod of god kneled dow
 ne before þe presence of her swete sone & prayed to
 hym for þe cōseruacyō of all þe order/ & therfore this
 we wyte here þe her holy prayer is not only for þe
 bretheren of þe same ordre/ but also for all theym þe

of oure Lady

Whiche desyre her to be a mene for theym to her sonne/ & that oftentymes worshyp her a queene of mercy with this forsayd anteme. *Salve regina.*

¶ An other myracle of the same anteme.

Also a certayne lay may that was of holy lpyng dwelled with the freres prechours in a certayne house in Englonde/ whiche oftentymes sawe a grete globe of fyre goynge fro the one syde of the queere to the other syde/ & descendynge downe of euery biorders hede whyle thy longe deuoutly after complyne *Salve regina.*

¶ An other of this anteme *Salve regina*

There was a worshypful woman & a noble that loued moche prayer & cōtemplacyon in þe churche of freres prechours with other whan the same freres longe after cōplyne this anteme *Salve regina* / wth þe versicle. *Dignare me &c.* & with this collecte. *Cōcede nos &c.* And on a tyme whan they longe deuoutly this holy anteme/ she sawe vpsbly how the glorious vyrgyne oure blesyd lady bowed her hede to the mayster of the ordre/ & afterwarde to both the sydes of the queere/ & also to euerychone syngulerly that longe to her this anteme deuoutly & as thankyng them for theyr labour. Sothely this worshypful woman aforseyde wolde neuer to ony man telle this vpsayd tyl she was seke at her laste ende.

¶ How a deuoute nonne was taught of our lady to saye whan she gret her. *Aue benygne, Ihesu &c.*

The myracles

A Certayne holy woman was / þ which gaue her selfe to prayer & contemplacion as boue al other þ wer her sisters of þ congregacion and it happened on a day as she was feruent in deuocyon / and continually greted oure lady with sayenge Aue maria &c. she looked on the ymage of our lady that was before her / & herde a voyce of þ ymages mouth sayenge to her in this wyse / what doste thou. Thay she sayd w a meke voyce / lady do I not well. Thay sayd þ voyce to her agayne yes / but thou mayst do better. Thay sayd she. O gode lady what shall I do or saye. To whome the voyce answered. Knowest thou not / that what som euer I haue of godenesse or worshyp. I haue it of my swete sone Jesu cryst / therefore grete hym fyrste and thay me. O good lady sayd she how shal I so do. Thay the voyce sayd to her. Say gretynge my sone in this wyse. Aue benygne Jesu / & afterward saye forth Aue maria &c.

How this holy name maria put þ deuyll away
In spayne there were certayne monkes that lawe vpsbly the deuyll at a certayne wyndow of the abbaye in a gailfull wykenes. And the forsayd monkes coniuered hym in the name of the trynptye to goo thens / and he wolde not. Also they coniuered hym by crystus passyon / and he wold not. They red there our lordes passyon / and the. vij. psalmes with the letanyes / and he wold not obeye. Afterward came thider a prest in holy bestymētis

of our Lady

and cast holy water on hym / & yet he wolde in no maner wyle auoyde. for our lord Iesu wolde she we the vertue of his moders holy name Maria / & at the laste they conured him by the holy name of the blessed moder of god. And than anon he went his way / for that name is ful gastsful to al deuyls

¶ Also an other myracle of our blessed lady of a chanone.

There was a chanon ful deuoute to our blessed lady saynt Mary / & afterwarde he became a graye fryer / & the more that he grew in holy luyng of relygion. the more the deuyl tempted & berid him. Sothely on a tyme the wycesked spyrite & the deuyl apered to hym in a gastsfull lyknes to trouble him of his deuocions / wherefore he named the holy name of our blessed lady / & anon withoute ony sarvenge he vanyshed awaye / & afterwarde his holynes grew so moche that he put out fro folke deuyls / and reysed dede men to lyue and also restored seke men to helth.

¶ Also an other myracle of our lady.

All oft tymes our blessed lady apperped to a gode man a graye fryer. And whan he gretted her wth Ave maria. &c. he sawe her in so grece faynes / h^{er} vnethes a man mynght thynke it. And whan he celled gretynge her thā he sawe her as an olde woman enyll clothed. And on a tyme as she aperped to hym / he asked of her wh^o she was. Thay our blessed lady answered and said.

The myracles

Sone I am she that thou gretest now knelynge / as now thou sayst no fayneste of me aperc to the
loo no Iope is to me of the whay thou gretest not
me / wherfore I praye the / gloufpe me with Aue
maria. Sothely that brother afterwarde sawe not
her but in gloruous lykenes. for he celled not day
ly to salute & grete her with Aue maria.

¶ An othter myracle of our blessed lady.

A Certayne brother of Relygyon suffred w
heuenesse abhominable sekens. And vpon
a dape whyles his bretheren were at dynner / the ble
sedy virgyn and moder of our lord Jesu cryste app
peryd to hym / and broughte him her swete sone in
fourme and lykenes of a lytyll chyldre sore wound
ed / and reprehended hym of his Impacience / and
sayd to him in this wyse. See wichte what thyns
ges my sone hath suffred for the / and thou mayste
not suffre a lytyll sekens. And whay this seke bro
ther herde this / gretely he began to wepe wherfore
after warde he shewed so grette pacence / that all
other maruayled / & also he was afterwarde reco
uered to his helth by his pacience.

¶ How a relygyous man was heled of his sekens
by meke pacence.

A seke brother that was a fryer prechoure her
de that saynt Dunmynke hadde prayed to
our blessed lady for a certayne man that was seke
of the palseye / that our lady touchyng his lymmes

of oure lady

with her propre hondes of the palsey washeled / cal
led also ouer saynt Dounyncke to gete for hym hel
pe of our blessed lady. Sothely whan mete tyme ca
me the bretheren went to thei dyner and lefte the
seke brother alone. Than the meke moder of god
seyng this / came & vspited hym in her owne pro
prie persone / wherby he was gretely comforted / and
he sayd to hym. I wil geue the the holy sacrament
and deliuer the fro all seknes. Sothely at euey the
suppypour came to vspite hy pf he wolde any thyng
ge. Than the seke brother sayd to hym. I beseeche
you for charite that ye wyl ordeyne that the waye
betwene this and the churche be made clene. Truly
the suppypour wend he had be madde & asked hym
why he spake so vnwysely. Than þe seke man sayd
to hym. I am not madde / but I beseeche that ye shall
see a myracle of our lord Ihesu cryste. To whom
the suppypour sayd / and pf the bretheren auyle me
thereto it shall be soone done. Than they toke aups
lement / and after ward they ordeyned the waye to
be made clene as he asked. Sothely on the morowe
whyle the couent masse was sayenge / two angels
came in to the churche with brennyng tapers. And
oure blessed lady folowed them with a felaulhpy
of sayntes / and toke the holy sacrament of the au
ter seyng the suppypour and folowynge after / &
with grette reuerence serued it to the seke brother.
And this wysely by helpe of our blessed lady he was
fully restored to his helth.

¶ The myracles

¶ Also an other myracle of this verle Maria mater gracie mater misericordie.

Also an other freer prechour suffred on a tyme so grete lehenes/that some had wende verplye he shold haue dyed. Sothely it happened that he was sore tempted in thyr presence that were there & his couloure was chaüged & shewed a fearful face. And whan it was asked hym why he shewed so grete heuyness he sayd/the deuyl was come to hym and was about to put hym in disperacion/ Sothely at that tyme the pryoure sayd his houres of the daye with the couent. And whan he was called of þ bretheren/ he came anone to þ seke broder. And whan he was come/ the seke man prayed him to save this verle. Maria mater gracie/ mater misericordie/ tu nos ab hoste protege/ et hora mortis suscipe. And whan the pryour had sayd it/ the deuyl dyed & went away. Thav our blessyd lady saye Mary cam/ and shewed her selfe vplybly to þ seke man. And whan he sawe her/ he was ful refreshed in his spirite & sayd to her. O moost swete lady/ sythen yt be now come the houre is þ I muste goo and anone as he hadde sayd this/ he expyred and was gone.

¶ How a chanon that save a dyeng baynely Joyed & was therof correcte of our blessyd lady.

Grauerius a certayn chanon of the abbaye of saint Johan at swellion in fraunce was a man of grete holynes & of Innocence/ & he

of our Lady

Whiche before his deeth laboured in grete seknes.
 And so the deuill þeuermore waxyed to hurte do/
 put to his mynde a grete gladnes of a presumptu-
 ous Joyenge/ & so moche he was gladed in speche
 & in cōtenaunce/ þat al þe stode about helpyed þe he had
 some lpyght of the Joyes of heuyn & all carped with
 grete deuocōy to se his ende. Socheþy whan he be-
 gan for to drawe to deeth/ he was bryoken fro that
 Joyenge þe he had & began to wepe. Thaw one of
 his brethery cam to hym & asked hym why he was
 loyng after so grete Joye. Thaw he sayde make all
 the brethery come to me /and anone withoute ony
 taryenge it was done. And thaw he sayd to them.
 Alas my dere brethery/ þe sawe in me by þe deuyls
 suggestyōy a boldenes of a presumptuous Joyenge
 but the moder of mercy our blessyd lady saynt Ma-
 ry hath not suffred me to perpysh/ but hath repre-
 hended me of vayne gladnes/ and warned me to
 hyde my last day of wylch drede of god & mesure of
 hope. Therfore dere brethery I praye you to praye
 for me that our blessyd lorde Ihesu wyl forgyue
 this faute & many moo/ and that he wyl not Juge
 me after my dedes/ but that he wyl saue me after
 his mercy. And anone as he had sayd this wordes
 & al had sayd amen/ his eyen brest out of teres/ &
 so blessydly passed to god

¶ Of a certayne nonne called Beatreyce that was
 restored agayne to the state of grace after that she
 had lpyued in the worlde synfully.

The myracles

A Certayne nonne called Beatrixe ful seme-
ly of persone and sexton of her place/ was
full deuoute to oure lady saynt Marye /whome a
certayne clerke greatly moued throughe wyched
counsayll despyed to haue. And at the laste the sa-
me aforseyd nonne consented to the forseyd clerke
& to go with him to a certayne place after comple-
ne to synne bothe to gydet And or she yede forth þ
forseyd nonne came to an auter & sayd to our blef-
syd lady saynt Mary. O good lady I haue serued
the as deuoutly as I coude/ & lo I relynge my keys
to þ for I maye no lenger bere the temptacions of
my flesche. And whan she had sayd this/ she layde
the keys on the auter & went after the clerke. And
whan he had synned with her/ a fewe dayes after
he caste her awaye & forsoke her. Thaw she hadde
not wherof she myght lyue/ & goo agayne to her
monastery she was asshamed/ wherfore she beca-
me a strompette/ & so lyued by the space of .xv. ye-
res. Sothely on a day she came to the porter of the
gate & asked hym/ & euer he knewe one of the non-
nes called Beatrixe somtyme sexton of the chyrche
he sayd that he knewe her wel/ and sayd moreouer
that she was holy & well dysposed of achylde and
vnto this dape hath lyued here withoute ony com-
playnt/ trulpy she vnderstode not his wordes and as
she was goyng thens/ our blossyd lady & moder of
mercy appered to her & sayd. I haue ordeyned one
that hath fultylled thyne offyce for þ this .xv. yere.

of oure lady

Therefore now tourne ayeu to thy place & do pey
nassice/for no may knoweth of thy default. Soche
ly I haue made one in thyne one person & habyte
to execute thyne offyce for the. Thau she went in
and made thankes to our blessed lord Jesu cryste/
and our blessed lady saynt Marye/ & by mete con
fessyon vettered all thyng that befell her.

How our lady appered to a woman that laye se
ke/ & to a priest that came to her.

A Woman that laye sore seke sende on a ty
me to þ priest/ & despyred of hym to be co
muned. Thau he came to her & brought with him
our blessed lordes bodye. And whay he came in to
the houl he sawe the glorious vyrgyn & moder of
god our blessed lady saynt Mary with the woman
holdynge her hondes at her knees. Thau our ble
ssyd lady saynt Mary with knelynge on her knees
worshypped anone þ holy sacrament of her swete
sones precpous body. Sothely the priest seynge this
dred grtely for dyuerse causes. fyrste for her grete
fayrenes/ for all the hous was full of greate lyght.
Seconde for the maruaylouse swete lauour þ he
smelled anone as though he hadde be in paradys.
The thyrde was for the grace of vnderstondynge
that he had by the holy ghoost to knowe her wher
fore he asked that blessed vyrgyn Mary and moder
of god with grete reuerence and sayd how is this
gode lady/ that ye wouchersauf to apere to this wo
man and me. Thanne she sayd to the priest. for

The myracles

an hondred tymes in the dape this woman hath greted me/ many other thynges she hath done to me. And therefore it is worthy that now for this she haue mede. Also thou haste deserved to le me here also for this & many other thynges that thou doste to me. And whan the blessyd virgyn Mary hadde sayd this/ the seke woman expyred anone & dyed/ whoos soule our blessyd lady saynte Marye toke with her to heuens blysse Amen.

¶ Also an other myracle of our blessyd lady.

There was a certayne clerke that ful gladly wiled to grete the glorious vyrgyn & moder of our lord Jesu cryst. Sothely on a tyme she appeared. to hym and shewed hym the gloryfycacyon of her blessyd body. And whan she had comforted hym with wordes swete as hony/ she sayd to hym/ by cause oftentymes thou sayste deuoutly to me/ blessyd be the fruite of my bely/ thou shalt be blessyd with an euerlastyng blessinge.

¶ Also an other myracle of a clerke that loued our blessyd lady saynt Marye feruently.

Alo there was an other clerke that gretly loued our blessyd lady saynt Marye/ and in so moche he was smytyn in deuocyon and loue to her that he went on a tyme to Rome to se her ymage the whyche as it is sayd saynt luke the holy euangelyste dyde make. And whan this clerke sawe this ymage of our blessyd lady saynt Marye. his deuocyon & lone begā to abate/ bycause the ymage of our

Of our Lady

blesyd lady that he sawe was not so fayre as he wende it had be. Nevertheless he loued her / bnt not so feruently as he dyde before. So at the last he came home ayeu to openforde / & fpl afterwarde in a greate sekenes. & it happened on a daye as he laye alone in his chambze / there came vnto hy a fayre vyrgyn & sayd to hym. Syr how is it with you / & he sayd. I wote neuer. To whom she sayd ayeu / ye haue bey at Rome to see me in myn ymage / & by cause it pleased not pou the faynes of it your loue and deuocyon that ye had to me is abated. Sothely the blesyd vyrgyn Mary & moder of god was clothed in a blacke coote & hadde a gyrdell aboute her myddell / & a bende on her hede / and bare foot also Whay the angell gabryell grete her & tolde her of the holy Incarnation of the sone of god. And your loue & deuocyon had not be abated to me now / ye sholde haue be byfore my swete sone with me in heuyn. But for the lessynge & slakenes of pure deuocyon & loue / ye shal yet suffre this sekenes these. iij. dayes / & thav I wyl come ayeu & mete with you / and afterwarde ye shall be broughte in to Joye & blyss / and so our blesyd lady saynt mary departed from hym.

¶ Another myracle of a bysshop that receyved a letter as he was at masse from our blesyd lady.

¶ There was a certayne bysshoppe that loued feruently the quene of heuyn. This bysshoppe prayed to her dayly / that she wolde shewe

The myracles

to hym some synguler token of loue. And as he was perseueraunt ful deuoutely to her in supplica-
cyon/ on a dape as he was at masse aboute the leua-
cyon tyme/ther fyll downe on the corporas a letter
fro heuyn. Sochelyp he meruayled at suche an vn-
knowen gyfte/ but he myght not touche it thanne
wiche his hondes for the endaunce aboute þe ho-
ly sacrament. And whan alle was done/ he toke
the letter. and wiche grete joye of herte rede it. So
chelyp the tenoure of the letter was this. The quene
of heuyn to her welbeloued bysshop. Thy petycy-
on gladly herynge I wyll shewe to the/ what shall
be profytable to many. Thou shalt vnderstonde
that I hadde in the worlde fyue specyall Joyes/ the
whyche openly thou mayst knowe in the salutacy-
ons that here folowe.

There folowen fyue specyall Joyes of our lady.

Gaude virgo mater cristi. &c.

Therefore thou shalt vnderstonde/ who somerue de-
uoutly saye to me these forsayd salutacions/ addy-
ge to euerychone of these forsayd salutacions a Pa-
ter noster & an Ave maria/ shall neuer by my pros-
teccyon/ suffer the paynes of helle. And do this &
tell to othe the same.

A myracle of the nombre of crystus woundes.

It is tolde of saynt Edmonde archbishop
of caunterbury that he deuoutely prayed to
oure blessed lady saynt Marpe on a tyme/ that he
myghte vnderstonde by some reuelacyon how ma-

Of our Lady.

ny woundes our blessyd lord Ihesus suffred in his
passyng. And as he was deuoutly prayenge a cer-
tayne voyce sayd to hym. Euery daye through the
yere saye. l. tymes Pater noster / and so many wou-
des hadde Ihesu chryste.

¶ Here enden the meracles of our lady saynt Ma-
rye. Enprynted at Westmynster / In Cartons hous-
le. by me Wynkyn de Worde.

